THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."—I PETER 3: 15.

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HOME AND MOTHER.

ADDRESS BY PRESIDENT ROOSEVELT TO THE CONGRESS OF MOTHERS, AT WASHINGTON, MARCH 13, 1905.

No piled up wealth, no splendor of material growth, no brilliance of artistic development, will permanently avail any people unless its home life is healthy, unless the average man possesses honesty, courage, common sense and decency, unless he works hard and is willing at need to fight hard; and unless the average woman is a good wife, a good mother, able and willing to perform the first and greatest duty of womanhood, able and willing to bear, and bring up as they should be brought up, healthy children, sound in body, mind and character, and numerous enough so that the race shall increase and not decrease.

There are certain old truths which will be true as long as this world endures, and which no amount of progress will alter. One of these is the truth that the primary duty of the husband is to be the home-maker, the bread-winner for his wife and children, and that the primary duty of the woman is to be the helpmeet, the housewife and mother. The woman should have ample educational advantages; but, save in exceptional cases, the man must be, and she need not be, and generally ought not to be, trained for a lifelong career as the family bread-winner; and, therefore, after a certain point, the training of the two must normally be different, because the duties of the two are normally different. This does not mean inequality of functions, but it does mean that normally there must be dissimilarity of function. On the whole, I respect the woman who does her duty even more than I respect the man who does his.

No ordinary work done by a man is either as hard or as responsible as the work of a woman who is bringing up a family of small children; for upon her time and strength demands are made not only every hour of the day, but often every hour of the night. She may have to get up night after night to take care of a sick child, and yet must by day continue to do all her household duties as well; and if the family means are scant she must usually enjoy even her rare holiday taking her whole brood of children with her. The birth-pangs make all men the debtors of all women. Above all, our sympathy and regard are due to the struggling wives among those women whom Abraham Lincoln called the plain people, and whom he so loved and trusted; for the lives of these women are often led on the lonely heights of quiet, self-sacrificing heroism.

Just as the happiest and most honorable and most useful task that can be set any man is to earn enough for the support of his wife and family, for the bringing up and starting in life of his children, so the most important, the most honorable and desirable task which can be set any woman is to be a good and wise mother in a home marked by self-respect and mutual forbearance, by willingness to perform duty, and by refusal to sink into self-indulgence or avoid that which entails effort and self-sacrifice. Of course, there are exceptional men and exceptional women who can do, and ought to do, much more than this, who can lead and ought to lead great careers of outside usefulness in addition to—not as substitutes for—their home work; but I am not speaking of exceptions; I am speaking of the primary duties, I am speaking of the average citizens, the average men and women who make up the nation.

Inasmuch as I am speaking to an assemblage of mothers, I shall have nothing whatever to say in praise of an easy life. Yours is the work which is never ended. No mother has an easy time, and most mothers have very hard times, and yet what true mother would barter her experience of joy and sorrow in exchange for a life of cold selfishness which insists upon perpetual amusement and the avoidance of care, and which often finds its fit dwelling place in some flat designed to furnish with the least possible expenditure of effort the maximum of comfort and of luxury but in which there is literally no place for children.

The woman who is a good wife, a good mother, is entitled to our respect as is no one else, but she is entitled to it only because, and so long as, she is worthy of it. Effort and self-sacrifice are the law of worthy life for the man as for the woman; though neither the effort nor the self-sacrifice may be the same for the one as for the other. I do not in the least believe in the patient Griselda type of woman—of the woman who submits to gross and long-continued ill-treatment, any more than I believe in a man who tamely submits to wrongful aggression. No wrongdoing is so abhorrent as wrongdoing by a man towards the wife and the children that should arouse every tender feeling in his nature. Selfishness towards them, lack of tenderness towards them, lack of consideration for them, above all, brutality in any form toward them, should arouse the heartiest scorn and indignation in every upright soul.

I believe in the woman's keeping her self-respect just as I believe in the man's doing so. I believe in her rights just as much as I believe in the man's,

and indeed a little more; and I regard marriage as a partnership, in which each partner is in honor bound to think of the rights of the other as well as of his or her own. But I think that the duties are even more important than the rights, and in the long run I think that the reward is ampler and greater for duty well done than for the insistence upon individual rights, necessary though this, too, must often be. Your duty is hard, your responsibility great; but greatest of all is your reward. I do not pity you in the least. On the contrary, I feel respect and admiration for you.

Into the woman's keeping is committed the destiny of the generations to come after us. In bringing up your children, you mothers should remember that while it is essential to be loving and tender, it is no less essential to be wise and firm. Foolishness and affection must not be treated as interchangeable terms; and besides training your sons and daughters in the softer and milder virtues, you must seek to give them those stern and hardy qualities which in after life they will surely need. Some children will go wrong in spite of the best training, and some will go right even when their surroundings are most unfortunate; nevertheless, an immense amount depends upon the family training. If you mothers, through weakness, bring up your sons to be selfish and to think only of themselves, you will be responsible for much sadness among the women who are to be their wives in the future. If you let your daughters grow up idle, perhaps under the mistaken impression that, as you yourself have had to work hard, they shall know only enjoyment, you are preparing them to be useless to others and burdens to themselves.

Teach boys and girls alike that they are not to look forward to lives spent in avoiding difficulties, but to lives spent in overcoming difficulties. Teach them that work for themselves, and also for others, is not a curse, but a blessing; seek to make them happy, to make them enjoy life, but seek also to face life with the steadfast resolution to wrest success from labor and adversity, and to do their whole duty before God and to man. Surely she who can thus train her sons and her daughters is most fortunate among women.

There are many good people who are denied the supreme blessing of children, and for these we have the respect and sympathy due to those who, from no fault of their own, are denied any of the other greater blessings of life; but the man or woman who deliberately foregoes these blessings, whether from viciousness, coldness, shallow-heartedness, self-indulgence, or mere failure to appreciate aright the difference between the all-important and the unimportant—why, such a creature merits contempt as hearty as any visited upon the soldier who runs away in battle, or upon the man who refuses to work for the support of those dependent upon him, and who, though able-bodied, is yet content to eat in idleness the bread which others provide.

The existence of women of this type forms one of the most unpleasant and unwholesome features of modern life. It is made evident in a sinister fashion by the census statistics as to divorce, which are fairly appaling, for easy divorce is now, as it ever has been, a bane to any nation, a curse to society, a menace to the home, an incitement to married unhappiness and to immorality, an evil thing for men, and a still more hideous evil for women. These unpleasant tendencies in our American life are made evident by articles such as those which I actually read not long ago, in a certain paper, where a clergy-

man was quoted, seemingly with approval, as expressing the general American attitude when he said that the ambition of any save a very rich man should be to rear two children only, so as to give his children an opportunity "to taste a few of the good things of life."

This man, whose profession and calling should have made him a moral teacher, actually set before others the ideal, not of training children to do their duty, not of sending them forth with stout hearts and ready minds to win triumpths for themselves and their country, not of allowing them the opportunity and giving them the privilege of making their own place in the world, but, forsooth of keeping the number of children so limited that they might "taste a few good things!" The way to give a child a fair chance in life is not to bring it up in luxury, but to see that it has the kind of training that will give it strength of character. Even apart from the vital question of national life, and regarding only the individual interest of the children themselves, happiness in the true sense is a hundred fold more apt to come to any given member of a healthy family of healthy-minded children well brought up, well educated, but taught that they must shrift for themselves, must win their own way, and by their own exertions make their own positions of usefulness, than it is apt to come to those whose parents themselves have acted on, and have trained their children to act on, the selfish and sordid theory that the whole end of life is "to taste a few good things."

The intelligence of the remark is on a par with its morality, for the most rudimentary mental process would have shown the speaker that if the average family in which there are children, contained but two children, the nation as a whole would decrease in population so rapidly that in two or three generations it would very deservedly be on the point of extinction, so that the people who had acted on this base and selfish doctrine would be giving place to others, with braver and more robust ideals. Nor would such a result be in any way regrettable; for a race that practised such doctrine—that is, a race that practised race suicide—would thereby conclusively show that it was unfit to exist, and that it had better give place to people who had not forgotten the primary laws of their being.

To sum up, then, the whole matter is simple enough. If either a race or an individual prefers the pleasure of mere effortless ease, of self-indulgence, to the infinitely deeper, the infinitely higher pleasures that come to those who know the toil and the weariness, but also the joy, of hard duty well done, why that race or that individual must inevitably in the end pay the penalty of leading a life both vapid and ignoble. No man and no woman really worthy of the name can care for a life spent solely or chiefly in the avoidance of risk and trouble and labor. Save in exceptional cases, the prize worth having in life mast be paid for, and the life worth living must be a life of work for a worthy end, and ordinarily of work more for others than one's self.

The man is but a poor creature whose effort is not rather for the betterment of his wife and children than for himself, and as for the mother, her very name stands for loving unselfishness and self-abnegation, and, in any society fit to exist, is fraught with associations which render it holy.

The woman's task is not easy—no task worth doing is easy—but in doing it, and when she has done it, there shall come to her the highest and holiest

joy known to mankind; and having done it, she shall have the reward prophesied in Scripture, for her husband, and her children, yes, and all people who realize that her work lies at the foundation of all national happiness and greatness, shall rise up and call her blessed.

GOD'S WAYS NOT MAN'S WAYS.

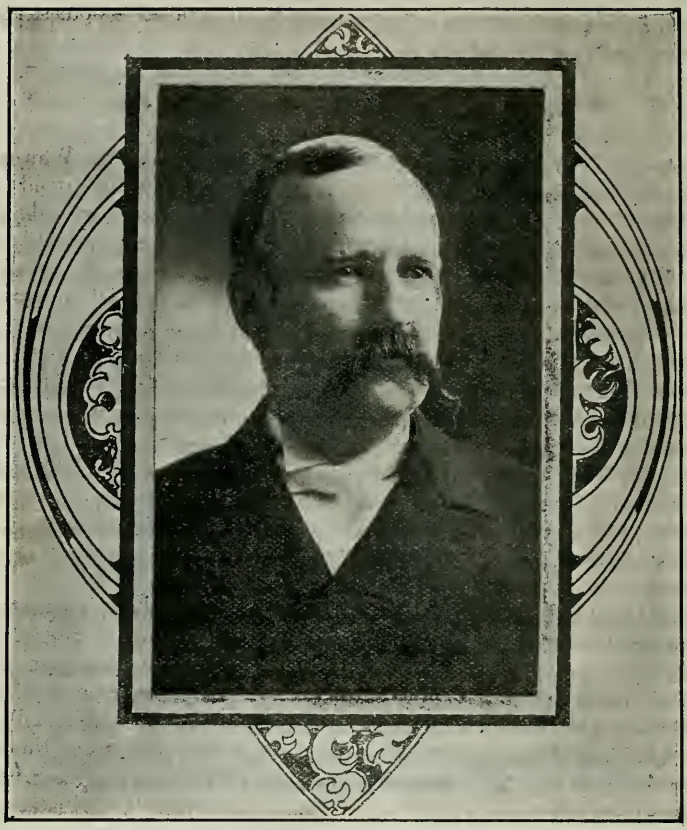
Of the eight witnesses to the Book of Mormon, four were of the Whitmer family, one was the Prophet's father, two his brothers, and one his friend. I have heard it said that if the Book of Mormon had been genuine, why should he have needed these—his personal friends and relatives only to testify to this? Why not have shown the plates to thousands, and then placed them in a museum for all to see, and prove the truthfulness of the story to all the world? Yes! Why were they not exhibited to the world? Are God's ways ours?

Most people believe in the Bible. We read in the seventeenth chapter of Matthew that "Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." Cannot we ask: Why was not our Lord and Savior transfigured before a multitude? Why should only three of His chosen associates be witnesses of His transfiguration, to bear record of it to all the world? Let us briefly examine other miracles recorded in the New Testament and see how far God's ways are our ways.

We find that our Savior gave sight to two blind men and straightly charged them, saying, "See that no man know it." Peter was the only witness of the tribute money being in the fish's mouth. When Christ healed the man who was deaf and had an impediment in his speech, He took him aside from the multitude and afterwards charged those who witnessed the healing to tell no man. He gave to the blind man sight and sent him away saying, "Neither go into the town, nor tell it to any in the town." The account of the raising of Jairus daughter tells us that Jesus suffered no man to follow Him, except Peter, James, and John, when he went forth to the house of Jairus, and after raising the maiden from the dead "He charged them straightway that no man should know it." We have three writers' accounts of how our divine Master, after curing the leper, charged him to tell no man, but go and show himself to the priest.

It is easily seen that most of our Lord's greatest miracles were witnessed only by a few, and these His chosen associates and personal friends. I think the very way in which these biblical accounts of His divine actions coincide with His method of bringing forth the Book of Mormon, proves beyond a doubt that it is of divine origin. To my mind the fact that the Lord chose the Prophet's friends and relatives as witnesses, instead of the more human or worldly way of flounting it before the people, is most convincing proof that the Book of Mormon is what it claims to be.

God's ways our not our ways. The Gospel teaches us to walk by faith and not altogether by sight, and although it may seem strange to us that this should be, it, no doubt, is wisdom in the providences of the Lord.—Annie E. Francis.



APOSTLE RUDGER CLAWSON.

To those who have enlisted under the banner of Christ to take part in the great latter-day struggle against the powers of the evil one, there usually comes a life full of stir, of struggles, of trials and of experiences, many and varied. This truth is strikingly exemplified in the life of Apostle Rudger Clawson.

The subject of this sketch was born in Salt Lake City, March 1, 1857, his father being Bishop H. B. Clawson. His education was obtained in the schools of his native city. From a boy he was religiously inclined, and one of his favorite books was the Book of Mormon, whose teachings gave him well defined ideas of right and wrong. He was thus able to escape many of the sins and follies to which many of the young are addicted.

When twenty-two years of age Elder Clawson was called on a mission to

the Southern States of America, and it was while preaching the Gospel in the State of Georgia that his friend and missionary companion, Elder Joseph Standing, was shot and killed by a brutal mob. The news at the time sent a thrill of horror through the Church.

It was in the month of July, 1879, that the two Elders were on their way through a wooded section of the country to attend conference. On a Sunday morning a mob of twelve armed men suddenly came upon them, and with wild yells of exultation, took them prisoners. While marching them farther into the woods, Elder Clawson was knocked down by a ruffian, who continued to threaten his life. Arriving at a secluded spot in the woods, the mobbers questioned their prisoners closely, accusing them of all manner of crimes. Elder Standing made some gesture, which the mobbers mistook for an action of defense. One of them fired at the Elder, who fell with a bullet in his forehead. Every weapon was then pointed at Elder Clawson, and the command was given to shoot. He faced the mob, folded his arms, and said, "Shoot!"

But it was not to be. The order was countermanded and the weapons were lowered. The murderers soon fled, and left Elder Clawson alone with his dead companion. Then he went for help, and while on the way he again met the mobbers, but they did not molest him. Help was found, and after passing through many dangers he arrived safely with the body of his friend in Salt Lake City.

The next year Elder Clawson went back to Georgia to attend the trial of the murderers, three of whom had been captured. He attended this trial at the risk of his life, as the feeling was high against the "Mormons." As might be expected, the murderers were acquitted.

When the United States government began to prosecute those of the Latter-day Saints that had obeyed the law of plural marriage, Elder Clawson was among the first to be tried and convicted. He was sentenced to pay a large fine and to be imprisoned in the penitentiary for four years. This was a terrible ordeal for the young man, then only twenty-seven years of age. A man of refinement to be compelled to associate with the vilest of criminals, and to live in an atmosphere of brutality and degradation was an awful thing to bear. At first the prison authorities heaped indignities upon him, but after a time many of his brethren came to keep him company, and so conditions were bettered. He remained in prison three years, one month, and ten days, when he was pardoned by President Cleveland.

In December, 1887, Elder Clawson was called to preside over the Box Elder Stake of Zion. He therefore moved to Brigham City and lived there for nearly eleven years. During his presidency in Box Elder, the stake came well up to the front rank in the completeness of its Church organizations and the progressiveness of the Saints under his care.

He was called to the Apostleship at the General conference held October 9th, 1898, and from that time he has been fully occupied in Church business, in preaching, and in strengthening the Stakes of Zion.

Elder Clawson claims that the success he has attained in life is mainly due to a fixed determination on his part to seek and abide by the counsels of the Priesthood, for he who turns therefrom and seeks to become a law unto himself, must surely fail.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 8, 1905.

EDITORIAL

A SIGN THAT FOLLOWS.

THERE are other signs that follow the true believer in the Gospel of Jesus Christ than those enumerated by the Savior as recorded in the sixteenth chapter of St. Mark. The casting out of devils, the speaking with new tongues, the healing of the sick, and similar signs that should follow the acceptation of the Gospel, were the gifts of the Spirit to the humble and worthy soul, and they were a source of great comfort and blessing; but there were other signs, which were not so pleasant in their nature, manifestations from the spirit of the evil one which brought trial and suffering, but yet withal were testimonies of the truth. Among these latter signs, one of the most pronounced was that of the hatred and the persecution manifested against those who joined themselves to the Church.

From the beginning, Christ was held in contempt by the majority of the Jews, and persecuted by those holding authority, both civil and ecclesiastical. Persecution did not end with Calvary, but extended to the Apostles, continuing with the believers as long as they were true to the cause they had espoused. It was not until the great falling away had begun, and the followers of Christ had compromised with the pagan heresies of Greece and Rome that persecution began to cease, and the Christians, so-called, began to be spoken well of, and gain popularity and favor with rulers and kings.

As long as the powers of darkness bear sway in the earth "it must needs be" that persecution come, and also that "all that will live godly in Christ Jesus shall suffer persecution." This fact is, no doubt, based on the principle that light and darkness will not mingle, the good and the evil cannot agree. Satan and his powers are at war with Christ and His plans of salvation, and until He comes whose right it is to reign over all the earth, and places all His enemies under His feet, the prince of darkness will persecute the Saints of the Most High, and strive against those who seek earnestly to keep the commandments of the Lord.

It is not here claimed that because a person or a people is persecuted for religion's sake that it is conclusive proof of their righteousness. As long as bigotry and ignorance exist, people will persecute each other, though both parties may be in the wrong. History is full of proofs of this. The thousands that the Spanish Inquisition put to death were not necessarily members of

the true Church of Christ. The early Puritans were persecuted, but that is no proof that their doctrinal teachings were any nearer the Gospel of Christ than those of their persecutors.

Although this is true, there is this difference to be noted between the contentions of the worldly religions and the persecutions which are heaped upon the Saints of God: whenever a new sect arises in the world, it is usually persecuted fiercely in the beginning, but after a time, this dies away, and it is not long before the once despised are accepted into fellowship by the rest. This, however, is not the case with members of the Church of Christ and the churches of the world.

To illustrate this last statement, let us take the history of the movement called the Salvation Army. It had its beginning not long ago, and at that it had the contempt of all other religionists. It was ridiculed, and its votaries were ofttimes insulted and mistreated. After a time a change came. Religionists found that the Salvationists' belief did not differ materially from their own, and so their peculiar way of expressing it and carrying on their work became less offensive. Gradually an assimilation took place, until to-day the head of this movement is received among men of all religious beliefs, is held in honor by the great men of the earth, even by kings and rulers.

Over seventy-five years ago the Church of Jesus Christ of Latter-day Saints was organized, and the Gospel of Christ has been preached by the Elders of this Church ever since. From the beginning until now, notwithstanding the world has had ample opportunity to know the truth regarding the Latter-day Saints, they have had to meet a continuous stream of misrepresentation, of ill-will and of persecution. They are not yet popular with the world. The religious bodies of the world will not affilliate with the Latter-day Saints. They have no use for the "Mormons." They may quarrel among themselves, but when it comes to a question of opposing the Latter-day Saints, they become united.

Another characteristic of this particular sign of persecution that follows the believer is that the persecutors are usually associated with or led by persons who profess sanctity, and are known as teachers of religion. The chief priests were Christ's most bitter enemies. "Chief priests and elders" were the Apostles' accusors and had them cast into prison. And likewise in our day, from the time the Prophet Joseph received his first vision, preachers of religion have been the chief instigators of trouble for the Latter-day Saints. Clergymen led the mobs which drove the Saints from Missouri and Illinois, wherein homes were despoiled and the blood of innocent men was shed. Preachers have been foremost among the ranks of misrepresentation and abuse. The latest agitation against the Latter-day Saints in America was begun and is still kept up by the sectarian ministers of Utah. These have united not only among themselves, but have joined hands with disappointed politicians and vile, wicked men in their endeavor to bring trouble upon the Latter-day Saints. "And let the battle-cry over all be, Mormonism must go," is the gist of a long article in a recent issue of an American Christian magazine.

Is it not strange that preachers of religion and wicked men should unite for any purpose whatever? One would suppose that a preacher would be a good

man, and as the good can not affiliate with the bad, there can be no union between these two elements. Strange as all this may seem, the facts remain. The chief priests, the elders, the scribes, were one with the wicked in days of old to persecute the Lord, and what different treatment ought the Lord's people in any age expect. "The disciples is not above his master, nor the servant above his lord. . . . If they have called the master of the house Beelzebub, how much more shall they call them of his household."

To the Latter-day Saints, these signs that follow are sources of testimony to the truth of that which they have; to those that are seeking for the kingdom, they are marks, plainly written; and to those who have eyes but see not, may they not add to their condemnation in the last day?

N. A.

THE Scottish conference address is changed 49 Holmhead Street, Glasgow.

Arrivals.—The following missionaries arrived in Liverpool June 2nd, 1905, per s.s. *Arabic*: For Scandinavia—Peter Matsen, Mount Pleasant; Martinus Nielsen, Centerfield; Fritz M. Jensen, Carl John Larsen, Salt Lake City; Gustaf H. Johnson, Idaho Falls; Bennie Ravsten, Clarkston; Alvin J. Jacobsen, Moroni; John Erickson, Fish Haven; Jared Nordgran, Lehi; Frederick Christenson, Fairview; Christian P. Christensen, Spring City; Samuel Peterson, Kanesville. For Great Britain—Robert E. Allen, Provo; Miles L. Jones, Ogden; Nephi A. Skinner, Nounan, Idaho; Charles A. Shaw, North Ogden; William A. Murray, Franklin N. Gunnell, Wellsville; Frederick Langton, William F. Langton, Salt Lake City; Urvin Gee, Moroni. For Switzerland and Germany—Abraham C. Cooley. For Turkey—John T. Woodbury, St. George.

Appointments.—The Elders who arrived for the British mission June 2nd, 1905, are appointed to labor in the following conferences; Robert E. Allen, Nephi A. Skinner, Liverpool; Miles L. Jones, Frederick Langton, London; Charles A. Shaw, Manchester; William A. Murray, Sheffield; Franklin L. Gunnell, Leeds; Urvin Gee, William F. Langton, Grimsby.

THE BRISTOL CONFERENCE.

THE semi-annual Bristol conference was held at 27 St. George's Place, Cheltenham, Sunday, June 4, 1905. President Heber J. Grant of the European mission, President Briant Stringham and thirteen traveling Elders of the conference were in attendance.

The morning meeting was called to order by President Stringham, and after the usual opening exercises he welcomed the Saints and friends and presented the authorities of the Church, who were unanimously sustained. The statistical report of the Bristol conference was then read, after which Elders Charles Pocock, Heber C. Smith, Wilford Day, and Albert F. Richins bore their testimonies to the truthfulness of the Gospel, and spoke on some of its fundamental principles.

President Grant then spoke on practical religion. Exhorted the Saints to pay their tithes and they would be blessed.

In the afternoon a goodly number of Saints and strangers were present, and Elders George M. McLean, Calvin Roberts, Ambrose Woolford, Benjamin F. Cluff, Samuel E. McKean, Robert C. Kelly, and John W. B. Young, bore their testimonies to the truth of the Gospel.

President Grant then spoke on the Gospel plan. Said majorities were not to be considered in determining the truth. Spoke of the many false reports which have been circulated to injure the cause of truth. Asked all to investigate the teachings of the Latter-day Saints, to prove all things, and hold fast that which is good.

At the evening meeting Elder Robert S. Smith was the first speaker, followed by President Stringham, who said he felt happy in the work of the Lord, and endorsed the testimonies borne by the Elders.

President Grant occupied the remainder of the time, and spoke of the sacrifice the Elders make in bringing the Gospel to the nations, and testified to the restoration of the Gospel with all its blessings. Related many predictions that had been made by the Prophet Joseph Smith, and showed that they had been fulfilled.

The attendance was good at all the meetings, there being many strangers present.

President Grant arrived at Cheltenham Saturday evening, and held a very profitable Priesthood meeting with the Elders. All enjoyed his instructions and the good spirit that was manifested.

ROBERT C. KELLY, Clerk of conference.

A FOOLISH "MORMON" STORY.

LADY HENRY SOMERSET TELLS STRANGE TALES—THE REFUTATION.

A PALPABLY false story concerning a "Mormon" student at an English college, is given publicity over no less distinguished signature than that of Lady Henry Somerset. The lady claims that this Utah boy first called attention to himself by asking for four tickets for lady friends, for chapel, which request was promptly denied. Thus it was discovered that he was a "Mormon," and he was promptly removed to a less orthodox college than that which he first entered. Again, according to the lady's story, he astonished one of the professors by this assertion: "Our religion is really similar to your own. We have exactly the same sacred books, the Bible and the Book of Abraham." The story continues:

"What do you mean by the Book of Abraham!" said the university professor.

"Why," he replied, "the book you read in your churches with the Bible."

"I never heard of it," replied the other.

"But surely," said the bewildered young man, "you must know it is common to all Christian lands. It is the book that was discovered by and revealed to Joe Smith."

The incident, says Lady Somerset, has somewhat startled Oxford society. No doubt!

The story is, clearly, a fabrication. No "Mormon" would speak of the Book of Abraham as "the book that was discovered by and revealed to Joe Smith." This phraseology reveals the author of Lady Somerset's little sketch as a fabricator, and a mere tyro. No child here would display the ignorance attributed to this Utah student, who is qualified to enter an English institute of learning as a beneficiary of the Cecil Rhodes scholarships. Wherever the Utah students go, they become noted for intelligence and their store of knowledge, as well as for common sense. The anecdote here referred to bears every mark of the malicious and clumsy romancer.

We do not intend to reflect on the veracity of the lady over whose name the falsehood appears in print. She has, no doubt, been imposed upon, but may we not ask whether it is one of the prerogatives of distinguished newspaper correspondents to circulate as true the fables with which college students amuse themselves in moments of hilarity. We doubt not that the English students have funny tales to tell of everyone of their American fellow-students. We know whereof we speak. Some of these new-comers may be Presbyterians, or Baptists, or what not. Why then single out a college yarn about a "Mormon" and parade it as evidence of "Mormon" ignorance?

The incident illustrates very well the manner in which stories about the "Mormons" are spread. Their authenticity are never questioned by those who delight in circulating them, and by frequent repetition they assume the character of truth in the minds of those who seldom stop to investigate the difference between fact and fiction.—*Deseret News* of May 12th, 1905.

The Cecil Rhodes scholarship for Utah was given to Brother B. H. Jacobson, who secured this appointment because of his fitness and ability. He is now at Oxford. The *Deseret News* article was sent him, with a request that he would send an explanation of the story, if, indeed, he knew anything about it. Brother Jacobson sends us the following letter which we are pleased to print. It is dated from Exeter College, Oxford, May 30th, 1905:

"I had already seen the editorial you send, in the semi-weekly *News*, and at first thought of writing to the *News* at once about it. It then occurred to me that the daily from which it was an extract must contain further particulars, which friends from home would probably send me in a day or two, and which might give some clue as to the origin of the absurd story. I also thought of letting the matter drop, as I am not seeking notoriety either here or at home, as all who know me personally would require no refutation of the tale, and as the part of the story speaking of the stir it has made in Oxford society is evidently false like the rest of it.

"The story of the chapel tickets is entirely a fabrication. Furthermore, there has been absolutely no need or occasion for 'discovering' that I am a 'Mormon,' for, although I am not flaunting my religion in people's faces, it was made known to the proper college authorities before I came to Oxford, and proved no hindrance to my entering the college which I had selected, and in which I expect to remain.

"My being a 'Mormon,' although it may cause an occasional unpleasantness, does not prevent me from being on just as friendly terms with the English students as the other Americans are, nor are my relations, whether with the

college tutors or with the other Rhodes scholars, anything but the most cordial, though they practically all know that I am a 'Mormon.'

"I have had one or two short talks with tutors or other college authorities about 'Mormonism'; and with the purpose of removing the prevalent idea that we are either freaks or pagans or vulgar and ignorant charlatans, I have no doubt made the statement that we are in many respects like people of other religious beliefs, in that we have churches, believe in the Bible, and worship God. The Book of Mormon has entered the conversation as well, but I am quite certain that the Book of Abraham has never even been mentioned, much less been spoken of as reported.

"For awhile I thought the *News* must have connected the story with the wrong person, but I know of no one else to whom it could at all apply, so I suppose I must be the one referred to.

"I ought perhaps to state that early last summer, on making application for entrance to a college, I happened to make Keble my first choice, not knowing that it is open only to persons in communion with the Church of England. On receiving this information I applied to Exeter and was admitted.

"I trust that this will be sufficient on this matter, and that you will make such use of it as you may see fit.

"I am making fairly satisfactory progress in my work, though I am not fully confident of being able to do very much to uphold the excellent reputation that Utah students have in our eastern universities. The climate here, so radically different from the bracing crispness of the canyon breezes from the Wasatch, seems to have an effect not entirely conducive to keen and effective intellectual work. However, I shall try to do my best. I have already had many experiences of great interest and value, both during term and during the long vacations, which, in all, cover a little more than half the year. My Christmas holidays were spent very pleasantly with relatives in Denmark, with a week in northern Germany. The Easter vacation was spent in London and Paris, obviously with great interest and profit, as it was my first visit to these cities.

"My work at present is on a preliminary course, which is really not exactly what I want, but must be disposed of first. Then I can enter with pleasure upon a thorough course in German, including history, philology, literature, and conversation, followed probably by further work in modern languages. At any rate I hope to make a profitable use of my time and opportunity, and to fit myself for something useful on my return."

"THOU SHALT NOT ADD."

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things which are written in this book." (Rev. xxii: 18-19).

All disbelievers in modern revelation claim that these passages are proof

positive that God will give no more revelation. The command "not to add unto" or "take away from" the word of the Lord was the last one recorded, hence the Scriptures are full and complete and no more revelation will be given.

According to the history surrounding the compilation of the Bible, the book of Revelations was written earlier than any other book of the New Testament except Paul's First Epistle to the Corinthians. So that notwithstanding the fact that John's Revelations appears last in the Bible, it by no means contains the last words from God to man. At the time John wrote the Apocalypse there was no such compilation of Scriptures known as the New Testament. This collection of sacred writings had a gradual growth, beginning at the close of the active work of the Apostles. The best authorities are united in their statements that the apostles kept no records of the actions and sayings of our Lord during their personal labors among the people. But when the time came for them to go "unto their Father" it became imperative that an authoritative record be left, and each writer of the Gospels left his testimony. Thus the Gospels came into existence.

The other writings of the New Testament, known as the Epistles, were letters of counsel and instruction to different branches of the church, sent in lieu of a personal visit by the servants of the Lord. They were preserved after they had served their purpose to the saints addressed, and afterward "added" to the writings of Matthew, Mark, Luke, and John, after which they were all compiled with the Jewish records and handed down to us under the present volume of scripture, known as the Bible. Now to consider the text:

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy God will take away his part out of the book of life and out of the holy city, and from the things that are written in this book."

The "book" referred to did not mean the Bible, for the Bible was not then in existence. It did not mean the New Testament, for as yet nothing concerning Christ's ministry had been recorded; nor, indeed, had any of the epistles been written, save only Paul's first Corinthian letter. "What book then did John refer to?" you ask. He referred to no other book than his own—the one he had then written—the book of "Revelations." The Lord had revealed unto His servant, John, the things which "should come to pass," and unto these words He forbade any *man* to add, neither should he take away therefrom. The restriction was placed upon *man*, not God; and by the term "man" the Lord, without the least shadow of doubt, meant one unauthorized by Him, and consequently one without inspiration.

Men have always been the representatives on earth of the laws of heaven. But they have been called by God and authorized to officiate in His name; and no private presumptious individual has any right to dictate them, or to modify or change anything they have either said or done. His authority reveals the law, and none but His authority can repeal it. Is it any wonder that he forbids *man*—unauthorized and uninspired—to "add to" or "take away from" His words?

Another proof that the words of John did *not* apply to any other scriptural writings, and that it was *not* God's intention to cease communicating to man,

is the fact that after this command had been given, all of the books of the New Testament were written. And even John himself wrote his epistles after he wrote the Apocalypse. If "Revelations" then, was to be the last words of God to man, why did the Lord give additional inspiration and light, and thus place all His inspired writers under condemnation? For, indeed, if the above construction be placed on the words of John, every one of the New Testament writers—John himself not excepted—are in transgression and are under the curse. And that is not all—they have not only transgressed, but their writings are not of God and must be rejected because they were "added" to the book of Revelations. Again: The command not to "add to" or "diminish from" the words written appears also in the Old Testament, as can be seen in Deut. xii: 32; also iv: 2; and if it means that God can no more reveal Himself unto man, then the greater part of the Old Testament must be rejected.

This is the only logical conclusion to the argument if the premises of the "disbeliever" be admitted; and this is so absurd that we feel sure no one will dispute the "Mormon" position on the question, *i. e.*, that the command given through John, referred to the book in which it appeared—Revelations—and that the restrictions "not to add to" or "take away from" were applicable to unauthorized man, and did not in any way limit God in His communication to the earth.

God has forbidden *man* to add unto His word, but nowhere has He said that He will cease to make Himself known unto His people, for "this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent." (John xvii: 3.) "And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whom the Son will reveal Him." (Matthew xi: 27.)—*Elders' Journal.*

BEFORE MARY OF MAGDALA CAME.

Now in the place where he was crucified there was a garden; and in the garden a new sepulcher. . . The first day of the week cometh Mary Magdalene early . . . unto the sepulcher . . . And . . . she turned herself back and saw Jesus standing . . . Jesus saith unto her, Mary. She turned herself and saith unto him . . . Master.—ST. JOHN xx.

From silvering mid-sea to the Syrian sand,
It was the time of blossom in the land.
On field and hill and down the steep ravine,
Ran foam and fire of bloom and ripple of green.
The Sepulcher was open wide, and thrown
Among the crushed, hurt lilies lay the Stone.
A light wind stirred the Garden; everywhere
The smell of myrrh was out upon the air.
For three days he had traveled with the dead,
And now has risen to go with stiller tread
The old earth ways again,
To stay the heart and build the hope of men.
He made a luster in that leafly place,
His form serene, majestical; His face
Touched with a cryptic beauty like the sea
When night begins to be.

The cold gray east was warming into rose
Beyond the steep ravine where Kedron goes.
Now suddenly on the morning faint with flame
Jerusalem with all her clamor came—
A snarl of noises from the far-off street,
Dispute and barter and clack of feet.
A moment it brawled upward and was gone—
Faded, forgotten in the deep still dawn.
He passed across the morning; felt the cool,
Keen, kindling air blown upward from the pool,
A busy wind brought little tender smells
From barley fields and weeds by April wells.
Up in the tree-tops where the breezes ran,
The old sweet noises in the nests began.
At once he paused to listen while a bird
Shouted the joy till all the Garden heard.

There in the morning, on the old worn ways—
New-risen from the sacrament of death—
He looked toward Olivet with tender gaze:
Old things of the heart came back from other days—
The happy, homely shop in Nazareth;
The noon-day shadow of a wayside tree
That had befriended Him in Galilee;
Sweet talks in Bethany by the chimney-stone,
And night-long lingering talks with John alone.
And then he thought of all the weary men
He would have gathered as a mother hen
Gathers her brood under her wings at night.
And then He saw the ages in one flight,
And heard as a great sea
All of the griefs that had been and must be.

As He stood looking on the endless sky,
Over he Garden went a sobbing cry,
He turned, and saw where the tall almonds are
His Mary of Magdala, wildly pale,
Fast-fleeting down the trail,
And suddenly His face was like a star!
He spake; she knew—a blaze of happy tears;
Then "Master!" . . . and the word rings down the years!

EDWIN MARKHAM, in *The Sunday Magazine.*

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